PACIFIC SCHOOL OF RELIGION
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American Friend

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On Seeking the Good Life

Winton Pettibone

When Problems Become Flesh and Blood

Eleanor Slater

We Planned for Quarterly Meeting

Charles F. Thomas

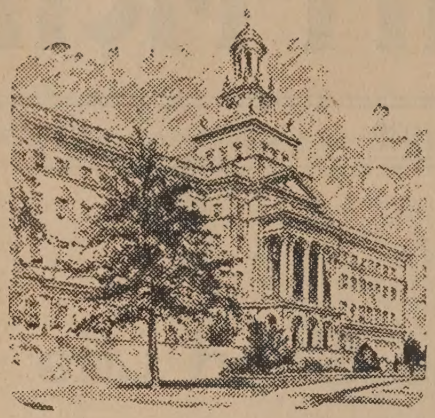
And Now Chungking

Arnold B. Vaught

Hop, Skip and Jump Over Cuba

Floyd W. Schmoe

Pacific School of Religion
Berkeley, Calif.



The Provident Mutual in 1938

74TH ANNUAL STATEMENT

THE COMPANY presents with satisfaction the following measures of its progress during 1938:

INSURANCE IN FORCE increased to $970,901,000, a gain of $9,775,000 during the year.

ASSETS increased $15,205,000 to $346,419,000. This latter amount, held for the benefit of the policyholders, when added to the sum of all payments to policyholders and beneficiaries throughout the Company's history, exceeds by $124,142,000 the premiums paid to the Company since it was founded.

PREMIUM INCOME for 1938 was $34,056,000 as compared with $33,684,000 in 1937.

NEW PAID INSURANCE amounted to $73,472,000 or 96.8% of the corresponding figure for the previous year. In view of the unsatisfactory business conditions during a considerable part of 1938 this result is gratifying.

M. A. LINTON, *President*

ASSETS

Cash	$8,545,809.84
U. S. Government Securities	69,929,709.00
Bonds	122,116,320.00
Mortgages on Real Estate	61,100,640.88
Stocks	4,788,315.00
Loans on Policies of the Company	44,313,346.97
Real Estate	25,938,067.82
Accrued Interest	3,701,128.95
Overdue Interest	655,656.60
Deferred and Uncollected Net Premiums, etc.	5,329,520.87
The Total Assets Are	$346,418,515.93

LIABILITIES

Reserves for Policies and Supplementary Contracts	$311,483,506.15
Dividends Left With the Company	5,215,243.31
Dividends Set Aside for Distribution	5,160,000.00
Premiums Paid in Advance	3,458,356.10
Policy Claims	676,272.22
Estimated Taxes Accrued, Payable in 1939	654,548.00
Miscellaneous Liabilities	349,909.00
TOTAL of Foregoing Liabilities	$326,997,834.78
CONTINGENCY RESERVES	19,420,681.15
TOTAL of Liabilities and Contingency Reserves	$346,418,515.93

PROVIDENT MUTUAL

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Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

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How It Seems to Us

IT IS a matter for continued encouragement that when there passes one of earth's truly great, sincere tributes are paid irrespective of political and religious lines that ordinarily divide. Thus, Jews and Protestants have joined with the Catholic world in paying homage to the memory of the late Pope Pius XI. As an able pope, consistently maintaining the power and tradition of the Roman Catholic Church, Catholics would, as a matter of course, honor him, but all unite in acclaiming Pope Pius as preeminently "a friend of man," just as truly and humbly so on the pontifical throne as he who lives in his house by the side of the road. Among his several notable and statesmanlike encyclicals, was that of some eight years ago in which he issued a clarion call to reconstruct the Social Order in harmony with the precepts of the gospel. In the perspective of time, that deliverance will no doubt mark him as one of the social prophets of this generation, as he will otherwise be hailed as a great pope.

In reading an appraisal of the late pope the other day, we came upon an expression which caught our attention, entirely apart from its context: "the relaxed viewpoints of history." Highly expressive is that word, "relaxed." It denotes the opposite of tension and strain; it bespeaks poise and balance. For proper correlation and effectiveness, successful results on the athletic field require a good mental attitude and well flexed muscles. Similarly, a sane outlook on life and events cannot be had under the emotional strain of prejudice and partisanship. Tautness and tension of spirit are the bane of our human relationships, whether religious, political or social. Most of us are in need of an occasional "rub down" to keep our spirits sufficiently relaxed to enable us to get on with folks and to evaluate fairly what is going on in the world and in our own country and communities.

Dr. George Gallup, Director of the American Institute of Public Opinion, has come to be accepted as the authoritative "feeler" of the popular pulse. That pulse now beats, he announces, in favor of our giving every possible aid to England and France if they should go to war with Germany and Italy, but still beats against our engaging in any such war. Quite a contradictory and feverish pulse that, we would say. History and experience show that to help nations engaged in war is but the prelude to outright entry into the war on the side of those we assist. The same holds, we fear, for helping a nation in preparation for a war that threatens. Anyway, why should we aid one group of nations in Europe against another group? Day unto day it becomes more clear that the struggle in Europe is not really an ideological one between democracy and fascism at all, but one of imperial interests. What imperial interests cloaked under the raiment of democracy are we called upon to support abroad—or at home?

That Dr. Gallup's pulse-feeling service is widely inclusive is indicated by his report of a recent survey of public taste for books. In reply to the question as to the most interesting book ever read, the general poll placed the Bible first. When the poll was broken down into different age groups, however, the result was somewhat disconcerting. It developed, for example, that but six per cent of those under thirty years of age voted for the Bible. We do not think this means that our young people are necessarily unreligious or less interested in the realities of religion than young people formerly were. It certainly does mean that as a whole the youth of today are not acquainted with the Bible. Their ignorance of this library of the world's greatest literature is pathetic and even tragic, both from a spiritual and cultural standpoint. Many of us elders, whose parents found time to acquaint us with the biblical stories and characters, have been too "busy here and there" to expose our children to them. Perhaps this disclosure of the Gallup poll will renew in us a sense of concern and the will to do something about it.

In accordance with a recent resolution unanimously adopted by the Buffalo Board of Education, special assemblies are being planned for all public schools of that city to foster tolerance and good will. This action was taken in recognition of "the great need to build conscious barriers against conditions destructive of democracy," the assemblies to "be devoted to making the children of our Nation aware of the contributions of all races and nationalities to the

growth and development of American democracy," so "as to develop esteem, respect, good will and tolerance among students and teachers." As contrasted with the much vaunted military training in our schools, this is Americanization at its truest and best.

With surprise mingled with dismay, we have noted how some able, liberal writers and editors have fully espoused the Zionist point of view, advocating that Palestine be freely opened up for Jewish refugee immigration to the saturation point. It is hard to believe they can be so ignorant of the actual situation in that troubled land, yet they appear to be entirely oblivious of the rights of the Arab population to which Palestine has been home for many centuries. We yield to no one in our concern for the refugees from Germany, but in our zeal to help them we are not serving the cause of justice and good will by working injustice, in turn, upon another people.

John Woolman is widely revered as a Quaker Saint. As is characteristic of true saints, he is hard to live up to. He lived up to himself, so to speak, else we would not consider him in the role of sainthood. The essence of his Christian conviction is found in his words: "To turn all we possess into the channel of universal love becomes the business of our lives." He made just that the business of his life. To what extent are Friends today doing that? As basis for reflection on this question, we encourage readers to consider rather carefully the figures to be found to rearward in this issue.

Our thought was stimulated by a statement made by Alexander C. Purdy at the recent ministers' conference at Earlham College. "Anonymous Christians," he said, "were responsible for the great spread of Christianity in the first century." While we think of Paul as the great exemplar of missionary Christianity, Dr. Purdy explained, his activity covered after all a comparatively limited area in Asia Minor. Who spread the Christian religion in Egypt, across northern Africa, into Spain, and elsewhere? We do not know; anonymous Christians, is the answer. Despite the proneness to make much of the Christian heroes who stand out in the history of the Church, we find the thrill of romance in the thought that the Great Commission was thus carried out in lands afar by the devoted service of followers of the Christ who remain to us unknown and nameless. Indeed much of the work of the Church today is done by anonymous Christians, so-called; by those not widely known certainly, but without whose faithful commitment to the Kingdom it could hardly be extended either at home or abroad. All honor to such.

Seeking the Good Life

By Winton Pettibone

LIFE for many people today is becoming less satisfying and less meaningful. The tremendous increase of mental diseases and suicides during the last half century indicates that many individuals are finding their lives unbearable. The present intensification of social and international conflicts with resultant oppressions and wars shows that group life is becoming more unstable and uncertain. In such confusion the student of today finds himself. I think that he can be helped in realizing a life of worth and creative contentment by members of the Society of Friends who will seek with him to find and remove the bars to this kind of life.

One means whereby Friends can be of such service to the youth of today is that of working through Friends Centers. For a Friends Center is, in my opinion, well-adapted to helping young people solve the problems they meet, since it can afford them a congenial environment in which to consider and discuss these problems, and, more important, it can acquaint them with the principles and practice of the Society of Friends. The way of life sought by Friends is unlike that generally sought in universities. And our way, apart from our shortcomings in following it, is the way that will lead the present generation from the predicament in which modern society finds itself to the realizing of the Kingdom of God upon this earth. We who have undertaken the building of a Friends Center therefore have a greater privilege of serving our fellow men in the manner of Jesus than we may at times perceive.

I shall discuss briefly how certain Friends' principles may help us to effect this new and better society. The embodying of these principles in a concrete project of social reformation should be an aim of every Friends Center, especially of those situated near colleges, for such a program would attract the enthusiasm and secure the creative support of students to a far greater extent than any program not embracing such work. Actual practice, and not simply announcement of intentions, is what young people of today seek. This we should always remember.

I.

The great bar to our entering upon the good life, personally and socially, is our dissatisfaction with what has sometimes been called the simple way of life, a subject admirably discussed by Plato in Book II of "The Republic." Socrates has described the healthful and joyous lives of the citizens of the society wherein only "natural wants" prevail, but Glaucon is not satisfied with this picture, and asks that these citizens be given "the ordinary conveniences of life," among them "sauces and sweets in the modern style." It is significant that he calls his wants only wants for the "ordinary conveniences of life"; whenever we speak of our habitual luxuries we call them conveniences and even necessities of life. Socrates replies: "Yes, . . . now I understand: the question which you would have me consider is, not only how a state, but how a luxurious state is created; and possibly there is no harm in this, for in such a state we shall be more likely to see how justice and injustice originate. In my opinion the true and healthy constitution of the state is the one which I have described. But if you wish also to see a state at fever-heat, I have no objection. For I suspect that many will not be satisfied with the

simpler way of life." Socrates then pictures the luxurious state demanded by the unsatisfied, a state filled and swelled "with a multitude of callings which are not required by any natural want," and in concluding his description he asks Glaucon: "And living in this way we shall have much greater need of physicians than before?"

"Much greater."

"And the country which was enough to support the original inhabitants will be too small now, and not enough?"

"Quite true."

"Then a slice of our neighbor's land will be wanted by us for pasture and tillage, and they will want a slice of ours, if, like ourselves, they exceed the limit of necessity, and give themselves up to the unlimited accumulation of wealth?"

"That, Socrates, will be inevitable."

"And so we shall go to war, Glaucon. Shall we not?"

"Most certainly." . . .

"Then, without determining as yet whether war does good or harm, thus much we may affirm, that now we have discovered war to be derived from causes which are also the causes of almost all the evils in states, private as well as public."

Over two thousand years later John Woolman cautioned men in much the same manner: "May we look upon our treasures, the furniture of our houses, and our garments, and try whether the seeds of war have nourishment in these our possessions." John Woolman did look upon his possessions, and his attitude in respect to them was inseparable from his life.

And in the meantime there had lived Jesus of Nazareth, whose teachings and life show best of all that "a man's life consisteth not in the abundance of the things which he possesseth."

Still we strive after riches. And this mechanized and urbanized age which our strivings have produced is hardly an age that is conducive to life in any full sense of the word. Noise, haste, tension, monotony are its products. It is an age industrialized not only economically but spiritually as well, turning out en masse standardized lives that have small capacity for insight and creativeness. Religion, music, art, and literature find little ground in which to take root.

Realizing that where our treasure is there will our heart be also, let us seek true treasure and avoid the false, a thing not easy to do, especially since our whole economic thought is so permeated with the notion that the continuous increase of economic wants is an axiom of human life, and is indeed something to be encouraged. May we consider the teachings of our Society telling us to put first things first, as John Woolman did. While a young man, he saw his worldly affairs prospering so much that he felt it needful to curtail them. "I saw that a humble man, with the blessing of the Lord, might live on a little: and that where the heart was set on greatness, success in business did not satisfy the craving; but that commonly with an increase of wealth, the desire of wealth increased."

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

II.

There is a second hindrance to our living the good life, the hindrance of inequality. Inequality, so manifest within the economic and social ambit of present-day society, arises from that preoccupation with materialism which we have discussed as being the great bar to good living. Sören Kierkegaard expressed the relationship between the two in these words: "In the press of busyness there is neither time nor quiet for the calm transparency which teaches equality, which teaches the willingness to pull in the same yoke with other men, that noble simplicity, that is in inner understanding with every man." As bound up as we of today are with material affairs, we acquiesce in having self-interest guide our actions, believing that in so doing we obtain the fullest freedom for personal development. But the type of economic society that self-interest produces is not the type that offers to everyone the opportunity for growth, whether physical, mental, or spiritual. This fact is so obvious today that it should require no comment. Self-interest is nothing but selfishness, and selfishness is the producer of inequality. Inequality in its turn is the great corrupter of group life. As Matthew Arnold said, inequality "materializes our upper class, vulgarizes our middle class, brutalizes our lower." We are blind if we fail to see this, we are hypocrites if, seeing it, we do not concern ourselves with achieving equality.

For so long as there are people who, though passing ceaseless days in drudgery, are yet so poor that they cannot provide for even the requirements of health, so long as there are people who, though contributing little or nothing to social welfare, are nevertheless so rich that they can waste their income, in short, so long as our society is an acquisitive one, with its poverty and misery on the one hand, and its waste and vanity on the other, just so long do we prevent the coming of the Kingdom of Heaven.

III.

And while thus working to secure these conditions indispensable for the good life, we shall be able to come into a sense of the presence of God in our lives, always and everywhere. The consciousness of the Spirit of God within us and the will to follow His Will form the deepest joy of life. Only with our entrance into this state do we begin to feel that spirit in which Jesus lived among us.

Seattle, Washington.

Fear Not! Be of Good Cheer!

By Francis Doan Hole

IN the Testaments we find two expressions of contrasting religious experiences: "My God, My God, why hast thou forsaken me?", and "Surely goodness and mercy shall follow men all the days of my life: And I will dwell in the house of the Lord forever." There is travail and suffering as well as joy and assurance in human experience. One of the most impressive characteristics of the life of Jesus was that of complete trust. In the tempest his sleep was untroubled, and, even more remarkable, his awakening was attended with the same serenity. This serenity was a great strength.

Christianity is often interpreted as being a religion of the weak, and it is easy to see how such an interpretation arises. When we reflect on the words of our Master, we are struck by the number of times he admonishes us to be gentle, to be serene: "Be of good cheer!", "Fear not!", "Consider the lilies of the field; they toil not, neither do they spin," "Be ye wise as serpents and harmless as doves." Seeking the kingdom of God is no passive affair. Seekers must be wise as serpents, they must be energetic, courageous, strong. And yet it appears that Christ speaks often of gentleness and little of positive strength.

Perhaps Christ made this emphasis because he saw the necessity of our attaining to a fundamental state of mind and heart before we can proceed toward the Kingdom. Mankind has plenty of energy but little thoughtfulness and little genuine power. "The spirit is willing but the flesh is weak." If we but live thoughtfully, our energy is well

directed, and violence, which is erratic and fear-driven energy, is replaced by power and strength.

At a concert of the Philadelphia Orchestra a few years ago, Stokowski turned to us of the restless audience and reminded us that music is possible only when there is a background of silence. So Christ seems to have reminded us unceasingly that the strength of the abundant life is possible only where there is a background of thoughtfulness, of utter trust, of good cheer.

But we are all faced with periods of time, sometimes long ones, in which this peace forsakes us and we are prey to the fears which turn our energies from strength to violence. Then it is that it is good to have a Christian's sense of humor, and to be able to laugh merrily within oneself in the same spirit with which St. Francis chided himself, addressing his poor body as "Brother Ass." The Christian must take courage, be of good cheer, and wait in patience and trust for the return of strength. For we little know what is in store for us.

Madison, Wisconsin.

Problems Become Flesh and Blood

The Refugee Committee—What is It Doing?

MARGARETA HARTMANN needs an affidavit to get into this country. "I lost my position, my flat, my friends," she writes. "You cannot imagine the life we are forced to live."

Herr Bernstein has come to this country, but now that he is here, he needs a sheltered experience of the ways of American industry before he can qualify for a regular position. He knows his organic chemistry, but until he has got his bearings a little among our American folk ways, he cannot sell that knowledge.

Hans has his affidavit, but Greta, his wife, has not. He is non-Aryan, she Aryan; he must leave, she may stay. Indeed, she has to stay till the affidavit is obtained. Shall this family be broken? Greta makes delectable cakes and pies, and those little *pfeffernusse* and *lebkuchen* of German Christmas fame. She could earn good money in America—more quickly, perhaps, than Hans. Who will sign her affidavit? And what of little Fritzel? Should he come too? Or had one better try to get him into a school in Holland?

These are the problems that come daily to the newly organized Refugee Section of the American Friends Service Committee—twenty and more on a single day if a boat has just come in—each problem encompassed in an envelope with a foreign stamp and postmark.

ARRANGING THE HUMAN MOSAIC

And the staff—what can they do? Little except as others work with them—countless anonymous men and women working quietly in other town and cities to find affidavits, sheltered employment, temporary hospitality, scholarships for students, or teaching posts for erstwhile professors from the Universities of Berlin, Heidelberg or Vienna.

Sometimes just the right offer comes in: "My husband and I should like to take someone into our home." . . "We know someone who is eager to sign an affidavit for some deserving man or woman." . . "There is room for a chemist on an apprentice basis in our Springfield plant."

When word like this comes in, it is joyfully received and duly filed to solve the destinies of Margareta, Greta, or Hans. Usually it is not so easy as that. Each problem involves an immeasurable amount of very patient letter writing and telephoning before it is even temporarily solved. And problems, once seemingly settled, have a way of getting unsettled again. The affidavit is refused on a technicality; the room has already been rented; it is a physical, not an organic, chemist that is needed. And so the search begins again.

STAFF RUNS A TWO-RING CIRCUS

What wonder that it takes quite a corps of case workers and secretaries to carry on this labor! Yet it is a matter of only a few weeks since this staff was set up under the direction of Julia Branson and Hertha Kraus, each giving part time. Mary Middleton Rogers, of the Children's Service Bureau of Pittsburgh, has just come to head up this service to individuals, assisted by Evelyn Daetsch. Charlotte Salmon, formerly of the Peace Section, is devoting her time to the placement of students and teachers. There is a person employed in the field to secure affidavits, and there is a German-speaking receptionist who can also carry on the correspondence that needs to be done in German. Anne Martin is bringing to the work on a half-time basis her wealth of experience gained by her years in the Berlin Center. It takes all these and more to run the two-ring circus that is the Refugee Office in the Commonwealth Building at Twelfth and Chestnut Streets in Philadelphia. In addition it has been necessary to open a New York Office at 165 West Forty-sixth Street, under the direction of Louise Clancy, to save much travelling back and forth.

THIS OVERGROWN CHILD OF A. F. S. C.

This curious, overgrown child of the Service Committee had its birth in the Bryn Mawr house of Hertha Kraus, Professor of Social Economy at Bryn Mawr College. People had a way of coming to her when they wanted affidavits for relatives, when they wanted boarding places, or advice, or jobs—when they needed any help in getting a foothold in America. And Hertha Kraus, already busy with her teaching, always took time to help. The number of cases grew—slowly at first, but then by leaps and bounds. The Service Committee gave her secretarial aid—but when the cases doubled in number all in a few weeks' time, it became evident that something must be done. It was then that the staff was selected and the offices rented that now comprise the present set-up.

There was one dreadful day in late January when the folders of some 600 cases were brought from Bryn Mawr and dumped on the floor of the new offices to be sorted and filed. Secretaries worked frantically; workmen scrubbed and painted; movers brought in desks and chairs; electricians installed telephones. Over the week-end order appeared. The Refugee Committee, under the chairmanship of Robert Yarnall, lately back from Germany, was at last a fact, with Hertha

OUR CONTRIBUTORS TO THIS ISSUE

FRANCIS D. HOLE—Richmond, Indiana, young Friend, doing graduate work at University of Wisconsin.

HUBERT W. PEET—Editor, London *Friend*, and contributor to various periodicals.

WINTON PETTIBONE—Young Friend, student in the University of Washington, active in the Seattle Friends Center.

FLOYD W. SCHMOE—Seattle Friend and naturalist, on the Faculty of the University of Washington.

ELEANOR SLATER—Recently convinced Friend, a member of the American Friends Service Committee staff.

CHARLES F. THOMAS—Pastor of the Des Moines, Iowa, Meeting.

ARNOLD B. VAUGHT—American Friend who with his wife, Lois Vaught, represents the Friends Service Council at Chungking.

Kraus to advise it, out of her rich experience.

Questions to Be Solved

It will be some time before those who are responsible for it will be quite clear as to the proper boundaries of their task. Which cases should be cared for? Which could be better referred to other agencies, Jewish, Catholic or Protestant, at work in the same or allied fields? How could the work of these agencies be best correlated, and what should be the role of the Service Committee in this work of correlation? Such questions cannot be answered all at once. But outside the jurisdiction of any existing agency there are still enough human problems to swamp a much larger corps of workers. If the problem is partly one of correlation, it is also one of setting limits.

Nor can the larger policies of group emigration, refugee camps, or material relief be considered much there. They must be worked out gradually—if at all—by James Vail, Robert Balderston, Harvey Perry, and their associates in Germany, in conjunction with German officials, and the members of the Inter-governmental Committee. In the meantime their task is clear—these people who are already so busy in their offices in the Commonwealth Building. It is to work quietly and patiently at those individual adjustments which alone can build these hunted and often bewildered men and women into productive units of American life.

Some Things for All to Do

How can the Committee best be helped in this large and difficult task? The Committee is now at work compiling material for distribution which will help to answer this question. Their suggestions would include, first of all, the signing of affidavits; second, the finding of hospitality; third, the securing of temporary or permanent employment; fourth, the giving of money. And above all, there is the need of an intelligent public opinion, to allay criticism, misunderstanding, and the rising tide of anti-Semitism which may sooner or later begin to hamper them in their task.

What is an affidavit? It is a promise of support, backed by documentary evidence of adequate income. It is a promise, that is, that the person will not become a public charge until such time as he can become naturalized and take his independent place as an American citizen. It does not require a very large income, but that income must have some proof of permanence; and though few affidavits are called upon to pay, it is not an obligation to be taken lightly.

What is sheltered employment? It is employment on a more or less apprentice basis in some situation that can simulate actual work conditions, and which will serve to introduce a stranger into the ways of American institutions. Such employment can be misunderstood and misused, but entered into in the right spirit by both employer and employee, it can give just the sympathetic introduction that is needed to make the applicant successful in his next and real position.

Why must Friends be urged to contribute money when support is coming in from many sources? Because, although outside friends may be asked to give money for food, for camps, for actual relief, it is less clear that they should be asked to pay for the overhead for such work when it bears the name of Friends. In this very individualized service, the overhead is necessarily larger than in the organization of a soup-kitchen, where hundreds may file past for their bowl of soup, all dished out by a very few hands.

Verbal Ammunition Necessary

What are some of the answers that can be given to stem the tide of prejudice and criticism? It is well that Friends everywhere should be armed with this peaceful verbal ammunition. They can say that the quota is still limited to 27,500, and that there is no likelihood of its being changed. They can say that those who are coming over are very carefully scrutinized by the consular staffs in their home cities before they are ever allowed to come, and the chances of their ever becoming public charges are weighed very carefully. They can say that these present emigres represent, for the most part, a very high level of intelligence and training, that they are potential buyers and employers as well as potential workers, as is already being shown. And last of all, they can say that such cases as are being aided by the Refugee Committee are being fed out very gradually and carefully into only those communities and under only those conditions where they can be absorbed with little disturbance to the existing employment situation. If those who read these facts would pass them on to the general public they would help materially in this task, which is perhaps the most difficult and delicate work which the Service Committee has ever tackled in its twenty-two years of activity.

ELEANOR SLATER.

A Hop, Skip and a Jump Over Cuba

By Floyd W. Schmoe

I HAVE just returned from a week in Cuba. What I did not learn would fill volumes but I brought back several rather vivid impressions.

Cuba will linger in my memory as the land of the Royal Palm and the cane field; of abominable roads, of squalid villages; of an excess of armed men, of naked children; of an abundance of firewater and a lack of good water; of sewage systems far too terrible, of flaming bougainvillaea vines and flamboyant trees; where the cane field oxen appear far better fed than the cane field workers; where little girls without a stitch of clothing drape a sack over one shoulder and play they are grand ladies; where you must have a hat, coat and shoes, even if you cannot afford pants; where girls still ride sidesaddles, do not smoke in public, and never wear trousers; where every man and many old crones smoke huge cigars; where bootblacks think every American is name "Chaley," and wandering musicians practice blackmail with a guitar and a song (pay or suffer).

Havana to me will be a city of beautiful buildings, magnificent boulevards, fine parks and predatory people. Unfortunately I saw only the people of the streets. They did not build Havana but they infest it. They practice more different brands of legitimate robbery than I ever knew existed. They can recognize an American as far as they can see him and they are sure each is a millionaire. They think he is interested only in wine, women and song, and too often they are right. The typical American tourist in Havana, who seldom gets beyond the city limits, offers little more to be admired than the typical Havana "vulture" who preys upon him. The Havana natives I saw (I passed through only twice) were a hungry crowd of human "carnivors," ready and willing to sell their souls, your soul, anybody's soul, for money, but not prospering greatly at the business.

There is of course a great preponderance of substantial, decent, and upright people in Havana. I am sorry that I did not have opportunity to know them. They stay at home at night as I should have.

But it was not the city nor the Island that I went to see. It was the workers of "Los Amigos" (The Friends, to us) and the people with whom they work.

I challenge any one to see more in a week than I did. It could not be done without a guide such as I had, and few people would survive more than a week at such a pace. I returned to Florida weak and shaken and am doing little this week except eat and sleep. I think I shall recover.

With the combined abilities and resources of a general, an engineer, and a Cook's tour agency, Henry Cox showed me the field. By the magic of long experience, a host of friends, hard work and head work, he produced private railway cars, large audiences, good meals, rooms in Sugar Company employee's clubs, such items as one thousand watt transformers for my motion picture projector, letters of introduction to high officials, and good drinking water from green cocoanuts. I am fully convinced that Henry Cox can cause two *cafe con leches* to grow where no *cafe* or no *leche* was ever produced before.

Much credit for a big job being done in a big way, must go to Henry and Alma Cox (of Holguin officially, more correctly of all of northern Oriente Province). But they do have good helpers. Emma Martinez, now at Puerto Padre, has served Cuba almost as long as Henry Cox, and has served the Mission Board longer. At seventy-six she still stands all day before her classes, and between times finds enough energy to administer as orderly looking, as smoothly running, and as effective a school and mission as I have ever seen. Her staff of native workers are all products of her own teaching, some of them of the second generation of her students, and I think no more intelligent, loyal, better looking or better equipped set of teachers could be found in any school of the same size anywhere.

At Gibara I was thrilled to speak on Sunday evening to a room filled with eager people; thrilled because I knew that they were where they were and what they were largely as a result of the devoted efforts of Iva Pickering, among others. The fact that I was a brother by marriage was sufficient to give me a generous place in their midst.

Antonio Aquilar and Clara Lazaro are two young people who carry on at Gibara. They are of the stuff of which real Quakers are made. Clara, a beautiful girl, is a teacher in the public school. Antonio was man enough to refuse to bear arms against his fellow men during the recent uprising in Gibara. Others help, but these two stand out at Gibara.

No Americans are engaged in the work at Banes either, but Banes is today a station which any Mission Board would be proud to hold up for inspection. Alma Cox says that when she wants to renew her courage she looks at Banes. Again it is personality that counts. Here we have a splendid group of Cuban workers building on a well laid foundation. Juan Guzman, a fine young man with a lovely wife and children, is the Banes pastor. José Bauza and his wife, Catalina Rosas de Bauza, who is a younger sister of Señora Guzman, are splendid helpers. They also direct the Summer Conference of Young Friends at Gibara.

Another outstanding character at Banes is Juan Sierra who, as head-master in the school, will have a very great influence upon the future generations of that part of Oriente Province. Many Friends will remember Juan Sierra at the World Conference. It was this Banes Friends School, incidentally, that produced Cuba's man of the hour, Fulgencio Batista.

But key man at Banes is without doubt Miguel A. Tamayo. My first reaction upon meeting him was expressed to Henry Cox in the words of my young son, "You got something there," and I have had no reason to change my opinion. To quote one of his co-workers, Tamayo is "Quaker's man in Cuba." He is a young man, American college trained, successful in business, active in civic affairs, once mayor of Banes, President of the Board of Education, Director of the Friends School, member of the Board of Directors of the Holguin "Colegio," personal friend of Batista — that may mean much to Friends work in Cuba as well as to Tamayo—and interested hardly less in the welfare of our church and mission and school than in his own beautiful little family. We need a lot of people with Tamayo's ability, daring and devotion in America, as well as in Cuba.

I must not fail to mention the Banes bake shop, "The Humble Little Bakery," a successful experiment in practical Christian economics. If Christianity is not social it cannot be Christian. If it is social it must recognize human needs. The people need bread; they must earn money to buy bread. Fourteen men, all Banes Friends, were working the morning I called. The bakery is owned by the Banes meeting. Income received goes in wages to Banes Friends and to the support of a very important rural work around Banes. The bread is good. I brought some home to cast upon local waters. We might learn something up here from that Cuban Quaker enterprise. I hope some one will soon write up the results of this experiment in detail.

At Holguin the Cuban work centers. Here is the High School and here are the Coxes. Dr. Ramon Morell is Director of the school which, like all schools, is great chiefly in the greatness of its staff. I came to know only a few of the teachers, Manuel Cespedes, Hector Diaz, Cesar Ortiz, but all impressed me as did their Director. Cesar Ortiz is Clerk of Cuba Yearly Meeting. I would not for the world slight the ladies but I met them only casually. They are I am sure equally capable and devoted, and I know they are equally gracious. The pastor of the Holguin Meeting is Arsenio Catalá.

We are all engaged there in a job which above everything else requires greatness of soul. Fortunately such greatness is not limited by race or color. Our workers are searching for, and *finding*, great souls in Cuba.

My chief regret was that I did not speak the language and so could not come to know the Cuban people so well, but there is that language of love and sympathy, good will and Christian understanding, which is universal and needs no interpreter. Express it how you will but let us speak more often with our friends in Cuba.

MID-YEAR CONFERENCE OF CALIFORNIA PASTORS

Principles of Democracy, of which we hear much these days, were put to work by the committee planning the fourteenth annual School of Methods of California Yearly Meeting, which was held at Whittier, February 7 to 10. In preparation for the conference the committee addressed all the Yearly Meeting pastors asking them to state the problems which they would like to have considered at the annual gathering. The plan met with a ready response and when fifty or more problems as submitted were appraised, it was found that they grouped themselves under six general heads: the Outreach of the Church, the Whole Church, Christian Experience, Our Testimony, the Preacher and Preaching, and Fellowship.

From nine to ten o'clock each morning a helpful Bible hour was conducted by Frank W. Dell, formerly Yearly Meeting Superintendent, who presented the subjects of Prayer, Christian Experience, and the Whole Gospel for the Whole Man.

Frank Davies, pastor of the Bethel Meeting of Long Beach, with the assistance of a few others presented the general topic of the outreach of the church, emphasizing the fact that there must be inreach before there can be outreach. Clayton Brown, pastor at Los Angeles, summarized the key thoughts of the presentation.

Paul Younger, pastor of the Ramona Park Meeting, dramatized the topic, the Whole Church, by having various people come to him in his improvised study for interviews effectively planned to bring out the different phases and departments of church work.

Somewhat similarly Dr. Arthur Watson of Whittier College presented Christian Experience. He asked George Jenkins, leader of the Whittier College gospel team, to tell of his experiences as a young Christian, after which an opportunity was given for all to participate in a real "experience meeting."

"Our Testimony" was in charge of Sel-

mar Rosedale, who directed the presentation of the topic from the angles of our various Friends' testimonies.

Ashton and Marie Otis, of the East Whittier Meeting, led in considering "The Preacher and Preaching," presenting various phases having to do with the call, the preparation and different forms of pastoral service. Richard Nixon, also of East Whittier Meeting, directed the group in considering "Fellowship," using for his climax the dramatization of a court scene.

On Friday evening the Christian Endeavor Union of the Yearly Meeting met in the basement of the First Friends Church for their semi-annual banquet with about 140 present, after which the entire group of young people went above to the auditorium to join the closing evening service.

The program committee secured David L. Cowie, pastor of the Vermont Avenue Presbyterian Church at Los Angeles, for the evangelistic services which were made to fit splendidly into the whole program. He brought a forceful message to the Men's Extension Group on Tuesday evening on the theme, "Our Totalitarian God," and at the closing session Friday evening he spoke to a large audience on "How may I know the will of God for my own life?"

Attendance was excellent throughout the conference and many testified to having received definite blessings. Moses T. Mendenhall, pastor of the East Whittier Meeting, acted as Dean of the School of Methods.

We Planned for Quarterly Meeting

By Charles F. Thomas

BEAR CREEK Quarterly Meeting (Iowa) Executive Committee has recently had an experience in planning and carrying through a Quarterly Meeting which may be of interest and inspiration to others. While neither the plan nor the execution was perfect in any great measure, we feel that it does point in the right direction.

The following summary presents a fair picture of the work of the Executive Committee in its preparation for Quarterly Meeting. A paper containing the essence of this summary was mimeographed and distributed to the congregations in the various meetings of the Quarter:

"The Executive Committee of Bear Creek Quarterly Meeting met recently to plan for the February sessions. We soon found ourselves sharing in a concern as to what the sessions of Quarterly Meeting should accomplish for, and offer to, the members and pastors of the various meetings. Out of our shared thinking came some rather definite desires. There were at least three concerns which can be pointed out.

"1. The Quarterly Meeting sessions should provide a warm fellowship among individuals of the several meetings. This concern carries more with it than just a matter of making acquaintances and friendships of a common nature. Meetings, with their pastors, are squarely up against a terrific wall of indifference, neglect, and skepticism which is the expression of an attitude of secularism, unbelief and cynicism. This creates an atmosphere among loyal members of bewilderment and loss of confidence. In a measure it isolates them from a rich fellowship in their immediate social contacts, very likely from people within the membership of the meeting. As a result there are many loyal members who have a need for warm Christian fellowship, the kind that rejuvenates cold hearts, creates a fresh sense of faith and makes them feel that there are others who share with them a common way of life. These good people are too apt always to be defending their faith. It is essential at times to be in a fellowship which enlivens, adds to, and energizes faith rather than draws upon it.

"2. It is desirable that we be able effectively to challenge people to the interest of winning others to a faith in God and to moral responsibility. Our evangelism is not wholly satisfactory. Personal efforts are often lacking. Methods have been disputed until dissension mitigates any earnestness of spirit in an effective effort to convert people to an active belief and practice of the Christian faith. How can there come to us a basic concern for 'soul winning' that grips the imagination and cooperation of sincere religious folk? Can we give evidence of a personal dynamic faith that will challenge others?

"3. The other concern relates to the question of preparation for and participation in church membership. Here we were engaged in the problem of adequately preparing Associate Members for an active relationship to the meeting. How are we succeeding in leading young people along in the faith in such a manner that they will make religious decisions of a meaningful nature and seek to become workers in the church? In addition there is the whole matter of the value, privileges and responsibilities of membership. What makes membership meaningful? Why should people associate themselves with a fellowship of a distinctively Christian sort? What responsibility do we have to that fellowship?

"Following the discussion of these concerns it was logical to ask, 'What kind of Quarterly Meeting sessions will help us to gain the most light upon them?" First of all, the sessions should be under the leadership of the Spirit and free for a full development of group thinking. Secondly, the Quarterly Meeting as a whole should be prepared for such a consideration. In the third place, we would appreciate the leadership of persons outside the limits of the Quarter. These concerns are, then, layed upon each one who receives a copy of this summary. Ermin Perisho, pastor at Lynnville, is invited to attend the Quarterly Meeting and share with us in these problems."

Some further statement as to the execution of the plan will help in clarifying the whole procedure. The meeting for worship on Saturday morning naturally set the pace for the entire sessions. Friends were concerned from the very beginning. Several spoke helpfully during the meeting. The approach made by our visiting pastor added much to the type of meeting we were endeavoring to have. Instead of preaching a sermon, as is too customary, he fitted into the thinking of the speakers and the trend of the meeting, making most acceptable contributions.

It had been definitely planned that the visiting pastor speak to the young people on Sunday afternoon upon the topic which was used as the theme of the Quarterly Meeting, "Vital Christian Faith and Fellowship for Today." Following the address, which was really a class room type of discussion, a social time was shared by all and refreshments were served. Then in the evening the young people were challenged to bring their questions which arose from the afternoon address or from other sources, to a panel of the ministers present.

On the whole we are quite happy with the results of the Quarterly Meeting. The liberty which obtained was desirable. Group participation was wholesome. The spirit of the meeting for worship proved that people were vitally concerned about the message of our Society and for tying together our fellowship in stronger bonds. We would recommend this type of Quarterly Meeting.

During the course of the Quarterly

Meeting one speaker pointed out that the atmosphere of church life should be such as to attract young people. They are attracted, not by compulsion or by standards, but by the "life" of the meeting. Where there are bickering, irreverence, selfishness and strong dogmatism, young people are not attracted. The atmosphere in which a young person grows is natural and free, not forced or in any way insincere.

Another concerned Friend expressed his need for a test to which he could put the conflicting ideas of our modern time. For him the test is supplied in the Bible, in the Spirit and in personal experience. These help him to determine the validity of ideas and values.

It was pointed out by one that the appeal of atheistic philosophies is lessened when one puts them to the test of actually producing changed men and women. Christianity can show changed lives.

Other contributions to the worship directed our attention to that way of life which gathers together around a *spirit*. This spirit life is one which exceeds, is more abundant, overcomes evil with good, is absolutely forgiving, and practices the principle of Jesus that a Christian should do more than the less spiritual would expect. In this connection the vital question is, "Have ye received the Holy Spirit?"

In the business meeting, Friends expressed themselves in a communication through the Clerks to members of the Iowa Legislature seeking to encourage the House to demand a hearing on a Local Option bill, which has been lost in committee. Likewise, we addressed Iowa members of the U. S. Congress in protest to the President's increased armament program.

Des Moines, Iowa.

Confer on Common Problems

Leaders Come Together from Nine Yearly Meetings

IN RESPONSE to a growing concern on the part of many of the Yearly Meeting leaders, the Promotional Committee of the Five Years Meeting arranged for a gathering of the Superintendents and Secretaries and a representative from each of the Yearly Meetings of the Five Years Meeting.

The group assembled in Richmond, February 6, 7 and 8, with nine Yearly Meetings represented as follows: New York, Elizabeth L. Hazard, Field Secretary; Baltimore, Jesse A. Stanfield, Executive Secretary; North Carolina, Murray C. Johnson, Field Secretary, Nathan D. Andrews, Chairman Evangelistic and Church Extension Committee, and Howard W. Cope; Wilmington, Jane Carey, Superintendent of Evangelism and Church Extension; Indiana, Milo S. Hinckle, Executive Secretary, and Fred E. Smith, Chairman of the Executive Committee; Western, Frederick E. Carter, Superintendent, and Errol T. Elliott; Iowa, Richard R. Newby, Superintendent; Nebraska, Aaron McKinney, Superintendent; California, Willard O. and Caroline Trueblood. This being the first time such a meeting had ever been called, it was something of a venture of faith, but from the time of the opening session to the time of the benediction, it was evident that the venture was born of a clear leading.

With well chosen words, Milo S. Hinckle directed the thought of the group in the opening session, pointing out the responsibility and opportunities open to the leaders in the Five Years Meeting. He indicated that the purpose of such a gathering was to face with frankness the common concerns of the various Yearly Meetings and discover if possible the deep bonds of fellowship and Christian love that bind us to one common purpose. He pointed out that this fellowship must ever be the foundation and undergirding of all our efforts if we are to move forward in Christian service.

On Monday afternoon Jesse A. Stanfield presented a paper on "Searching for a Friendly Ideal for the Pastor and his Service." From his recent visit among Friends in England, he presented a telling picture of the wide differences in the type of ministry and pastoral care practiced both in England and America. In his judgment, the ideal could not easily be discovered, but certain conclusions could be drawn. While English Friends do not have a paid ministry, they do have what they call a liberated leadership. However, in a few places such as India and Madagascar, they do have paid ministers. The small salaries received by a large portion of the ministers and pastors in America would classify them with the underpaid rather than the paid ministry.

Some ideals set forth for the ministry in American Yearly Meetings were: first, the pastors should seek to develop the entire congregation along the lines of personal religious life and a larger participation in meetings for worship; second, preaching should take a place far above hit and miss speaking with a larger emphasis upon careful workmanship in preparing messages, sermons or addresses as the case might be; third, in administrative duties and program building, there should be the advanced planning for a constructive program of music, young peoples' activities, finances and pastoral calling.

An interesting discussion developed on the subject of the programmed or unprogrammed meeting for worship, and the place of the pastor in either arrangement. At least one conclusion was arrived at that Friends should not be defined as a group of people who worship in silence but rather as a group of people who worship on a basis of obedience to the Holy Spirit.

On Monday evening Willard O. Trueblood gave a "birds-eye view of American Quakerism, as seen by a travelling evangelist. His wide travel and careful observation have convinced him that more care should be given the smaller rural meetings, for out of them has come a large majority of our Christian leaders and that more consideration should be given them by visiting Friends.

He is convinced that meetings are looking for a better trained leadership, and in turn ministers are asking for help in the pursuit of more education. He is of the opinion that much of the disaffection among Friends grows out of the lack of knowledge of the real nature of the work of the Five Years Meeting through its several Boards and the American Friends Service Committee.

One of the greatest needs among Friends in his judgment is a revitalizing of the Meeting on Ministry and Oversight. This subject brought out one of the most interesting discussions of the entire meeting. The group moved quite rapidly to the conclusion that the present Discipline fails to give adequate guidance to the pastor, pastoral committee, or the Meeting on Ministry and Oversight, as to their functions and relationships, and were united in the opinion that some change should be made.

The discussion on Tuesday forenoon centered around the training and recording of ministers. It soon became evident that no two Yearly Meetings follow the same method or set up the same educational requirements. It was pointed out that a more uniform plan should be followed by Yearly Meetings since the easy movement of ministers from one Yearly Meeting to another tends to break down any special requirement of any one Yearly Meeting.

The group gave approval to a real concern submitted by a sub-committee that

Left to right—Fredric E. Carter, Errol T. Elliott, Nathan D. Andrews, Howard W. Cope, Murray C. Johnson, Aaron McKinney, Jane Carey, Milo S. Hinckle, Elizabeth L. Hazard, Jesse A. Stanfield, Fred E. Smith, Richard R. Newby, Percy M. Thomas.

all Friends colleges be urged to incorporate in their curricula courses of study that would be foundational for young people who may be looking toward active ministry among Friends.

A carefully prepared paper on "The Relation of the Yearly Meeting Worker to Church Finance," presented by Murray C. Johnson, introduced the whole question of church finance. During the discussion, Merle L. Davis gave an analysis of some figures that have recently been compiled by the Stewardship Committee of the Five Years Meeting setting forth the giving of Friends over against those of other religious bodies.

Again it became evident that each Yearly Meeting was prone to go its own way and develop its own plans irrespective of the experiences of other Yearly Meetings. The discussion on this subject brought out the need for a larger vision among Friends in the matter of Christian Stewardship. More cooperation among Friends in this field can be expected from this exchange of plans and ideas and the assistance of the Stewardship Committee of the Five Years Meeting.

Evangelism came in for its full share of consideration. Fredric E. Carter spoke very helpfully on this subject and opened the way for discussion. That a revival of the zeal and fervor which marked the lives of early Friends is necessary if we hope to enlarge our borders in any field, was agreed to by all. As might be expected, there was a diversity of opinion as to the methods to be employed.

Wednesday was devoted to an effort to formulate some common objectives where Friends might move forward in a greater solidarity and concerted action.

Percy M. Thomas spoke on the "Economy of a United Program," in which he pointed out that more work could be accomplished at less expense by doing more of our work cooperatively. By observing certain seasons of the year for special emphasis the same materials could be supplied to all Yearly Meetings.

The idea of a church calendar that would offer suggestions of work was looked upon with favor and the Promotional Committee was encouraged to proceed along this line in an effort to coordinate Friendly interests.

The real value of this meeting cannot be outlined on paper, but it will be reflected in the movements that seek to coordinate our United Christian Service.

Two things stand out as being significant: first, a desire to achieve uniformity where uniform action will enhance the strength of the individual, but within that uniformity to preserve a place for individual intiative and creative living with all its essential diversities; second, a determination to make the organized church more efficient and thereby furnish a more adequate vehicle through which the Spirit of Christ may function among men.

PENDLE HILL SELECTION FOR FEBRUARY

THREESCORE — THE LIFE OF SARAH N. CLEGHORN BY HERSELF.

Smith and Haas, N. Y., 1936. $3.00.

"Threescore — The Life of Sarah N. Cleghorn by Herself," is a delightful account of interesting persons and events written by a woman whom Robert Frost describes as "saint, poet, and reformer": an autobiography which includes a generous sprinkling of poetry and experiences helpful to parents, teachers and social workers.

Seldom has anyone said so little about herself or revealed so much. Beginning with anecdotes portraying the dawn in her childish imagination of the need for kindness and understanding, she discloses rather than shows, the evolution of this idea of Love: love for family and friends and animals and causes until "religion became really childlike and illimitable, still difficult to follow, but easy beyond words to understand! A single principle, in no way depending on historic origins or personalities, books, traditions, training, intelligence, character, or morals; a purely inward act, an instant's will to unselfishness, *reach toward loving*, which instantly reaches back to us, embraces and makes divine."

She learned "to assimilate death, to integrate life and death together," until "One day," she can write, "I could feel with unmeasured joy, that life and death are one. It was something irrelevant to logic, but perfectly clear to the heart; an immemorial understanding that countless others must have reached. It was the humble, honest, knowledge that by being good to the living we can reach the life of the dead. Something like this, one has heard a hundred times in one form or another, has been struck by it, thought it satisfying and known it to be true. But now it was known 'in the day of visitation.' I saw that all loves are one love, and that this inclusive love is, as our hearts naturally understand, divine, eternal. Love certainly is God. . .

Yet how from self the self itself to free?
Love more than mine, flood through my love and me."

Not only is Sarah Cleghorn what John Hughes used to call an "authentic," but she has also the rare ability to convey in words what she sees and feels. She speaks of the "tame torpedoes" which were all that her aunts permitted for Fourth of July celebrations; of family prayers at Cousin Charlie Dalton's house in London when "two or three maids irrupted into the room in military formation, whirled in perfect unison and fell simultaneously on their knees. Cousin Charlie at the same moment ceased his conversation in the middle of a sentence, and began instantly to read prayers"; of her first reading of George Eliot when "all my natural delight in realism opened its big mouth and gulped down the beauty, fidelity and satisfying penetration of this family (Tulliver) portrait. I now had the unforgettable experience of feeling, so far as my age was capable, the gulf between the pretty and the beautiful, the enticing and the compelling"; of stopping at Mrs. Miner's, "sure there of the shrewdest, spiciest and most variegated dish of talk to be had anywhere in southern Vermont."

"Threescore" is an autobiography of a person who admits that her two great hungers are " a passion for inclusiveness, for downing all pales," and an "intense desire to see life lived with amenity, with grace in every direction," and who traces step by step the growth of love as a motivating principle — a story which holds and charms and convinces.

ANNA P. BROOMELL.

AND NOW CHUNGKING ON OUR CONSCIENCE

Arnold B. Vaught Reports an Air Raid and Asks of Us a Few Searching Questions

Meeting for worship had just finished and Friends, as they have a way of doing after meeting in any part of the world, were standing around talking, some inside the meetinghouse and some outside in the pleasant mid-January sunshine. When the siren shrilled to warn of the approach of Japanese war planes there was a scurry to get in somewhere quickly, for after the emergency signal, which normally would follow in about twenty minutes, no one would be permitted on the streets. Some Friends went to nearby Quaker homes; four came into our house.

After the emergency siren we went out into the garden and listened to the distinctive drone of Japanese planes high overhead. Though the sun was shining it was not perfectly clear, and the upper air was so obscured with haze and light clouds that we could not see anything. Suddenly, when the planes sounded directly above us, we heard (for the first time for most of us) the terrifying whistle of falling bombs, and we dived for the doubtful "refuge" of this fifty-year-old house. But the bombs did not drop into *our* garden after all. In fact, the detonation was so faint that we decided they must have fallen some distance from the city. Immediately after the first bombs there came the sound of anti-aircraft fire from various quarters. Bombs continued to drop but there was too much other noise for us to be able to hear their whistling plunge earthward; we heard only the rather faint explosions.

Then came the exciting sounds of aerial combat as the Chinese pursuit planes attacked the invading bombers. Machine guns rattled, and every now and then above the constant drone of many motors came an ominous roar as a pursuit power-dived at a Japanese bomber. We had returned to the garden but strained our eyes in vain—the whole grim drama was "off-stage" so far as we were concerned. Once we saw a trail of smoke which told that some plane had dropped out of the sky battle and crashed to earth. (It later proved to be a Japanese bomber that was brought down.)

Finally the sounds of battle subsided and the city was deathly quiet for about three-quarters of an hour until the "all clear" was sounded. The Friends in our house hurried to their homes to see if all was safe there.

About the middle of the afternoon word reached us that some bombs had fallen inside the city near the point of the peninsula between the two rivers, perhaps a mile from our home. With a friend I went out to investigate. My badge of the National Christian Service Council for Wounded Soldiers in Transit, of which I am treasurer, got us through the police lines around the affected area. The destruction in the city was not widespread but was thorough. Two small demolition bombs had been dropped, badly damaging a large brick building and absolutely destroying some lath and plaster houses of the poor. The rescue corps were still digging in the debris for bodies. A policeman told me that twenty-six had so far been recovered there, and one (headless) was taken out while we looked on. Blood-soaked stretcher canvas gave mute evidence of the bodies recovered.

When further reports were in we learned that bombs were dropped over a rather wide area outside the city. No military objective was hit. It was mostly the comparatively poor who suffered. The official report is 124 killed and 166 wounded. One bomb fell into the compound of the Methodist Girls' Middle School, badly damaging the classroom building and also the house in which the American ladies live. There were no casualties as all were in a dugout.

If the Japanese high command thought to demoralize the people of the present capital of China, they failed in their object. Down along the city wall, within 150 feet of where the bombs fell inside the city, and where the mutilated bodies were being dug out, a man was having his head shaved by an itinerant barber, and along that narrow lane other families were sitting in front of their doors as though bombs dropping out of the sky were an everyday occurrence—as indeed it may soon become.

After viewing the area of destruction I went to the English vesper service (attended mostly by young Chinese) where Dr. R. Y. Lo, member of the Legislative Yuan, spoke of the need for a deep-rooted faith in Christ. And in the darkness (symbolic?) at the end of the service—for the power was still off—we sang "I Need Thee Every Hour." We do, indeed.

Are the people of Britain and America so greedy for gain that they must provide the fuel that brings these instruments of violent and mutilated death to our city, to our friends and perhaps to ourselves? Are the people of America so fearful of being drawn into war themselves that they must hide behind the "Neutrality Act," thus aiding and abetting the indescribable brutalities of Japanese aggression? The people of Europe and America have been partners in the destruction and rapine of Shanghai, Nanking, Canton, Hankow. Will they soon have Chungking, too, on their consciences?

ARNOLD B. VAUGHT.

TWO QUAKERS RECEIVE DISTINCTION AWARDS

Bok Civic Accolade Given Rufus Jones and Clarence Pickett With $5000 Check to Each

Rufus M. Jones, Chairman, and Clarence E. Pickett, Executive Secretary, and through them the American Friends Service Committee, were given signal recognition before a vast audience at the Philadelphia Academy of Music on the evening of February 21. To each of these Friends was presented a medallion for meritorious service, and the annual award of $10,000 was divided between them. They were honored for directing the Friends relief work among the victims of war and racial persecution in five countries.

In 1921 the award was founded by the late Edward W. Bok, editor and philanthropist. Annually since that time this citation of honor, accompanied by a gift of $10,000, has been made to a citizen of Philadelphia who has been selected by the Committee of Award as having rendered distinctive service worthy of such public recognition. This award, for the year 1938, was for the first time divided.

The annual address preceding the presentation was made by Mrs. Franklin D. Roosevelt. As usual, up until the very moment of the presentation, the identity of the recipients was unknown. Having no idea who was to receive the award "her remarks came with peculiar clairvoyance," as reported by one writer. In her address she upheld an ideal of American public education which will educate people to face our problems and solve them through democratic processes. She pleaded for a higher tolerance and for an approach to current day problems in a realistic and objective frame of mind without partisanship, vindictiveness or personality.

Apparently the Chairman of the evening and Dr. Joseph Fort Newton, who made the presentation, took much pleasure in making cryptic remarks which mystified the audience until the names of the recipients were announced. The audience rose with great enthusiasm at the mention of the names. "Not in years," we read, "has the anouncement of an award been greeted with such wholehearted applause."

"There are two kinds of business," said Dr. Newton in making the presentation. "There is little business, that uses men to make money; but really big business uses money to make men—and when they are broken, to mend them.

"This business," referring to the undisclosed recipient, "is one of the most beneficial enterprises ever launched in this city, and one in which every citizen

should be a stockholder for the rest of his life.

"It did business in Russia when no one else was able to do business there. It is as impersonal in its business relations as the armament manufacturers. It goes into a dispute and does business with both sides. It is not interested in tariffs. It knows nothing of and is indifferent to racial and religious distinctions.

"It was Emerson who described that which makes life worth while in the words, 'the doing of all good and for its sake, the suffering of all evil.'

"I have the great happiness to present the award to the Chairman and the Executive Director of the American Friends Service Committee."

Standing together, Rufus Jones and Clarence Pickett accepted the medallions while the audience, still applauding, resumed its seats. "I am profoundly touched," said Rufus. "It is most fitting that we are united in this honor. We have always worked as one." Clarence Pickett, referring to Rufus, is quoted as saying, "I rode in on his coat-tails." adding, "There is only one thing missing. I should like to have the members of our staff, serving right now in Germany under great difficulties, and those, Quaker and non-Quaker who have served, those whose instruments we have been, here to stand up and be recognized."

Philadelphia papers published extended biographical sketches of the two Friends honored. Music for the occasion was furnished by the Philadelphia Orchestra, whose former conductor, Leopold Stokowski, was the first winner of the award in 1921.

FROM WAY DOWN EAST VASSALBORO, MAINE

Following a period of going several months without a pastor due to the resignation of Elam Henderson because of ill health, East Vassalboro Meeting has secured the pastoral service of Joseph Lippincott. For a time during the interim the meeting was ably served by Professor Herbert Newman, head of the Department of Religious Education at Colby College. On Sunday evening during January a series of meetings was held to awaken interest in anticipation of the coming of the new pastor. The annual Roll-Call meeting on January 29 closed this series. The usual meeting for worship, varied by special music, was observed in the morning, followed by luncheon in the meetinghouse with a social hour afterward. At the afternoon session, the roll call was answered by responses by all present. Cheering greetings were read from absent members. Four new members were welcomed at this time.

On February 5 a gospel team of ten young Friends conducted the morning worship in reverent silence and vocal expression.

Vassalboro Quarterly Meeting was held at East Vassalboro February 11 and 12 and was favored with bright sunshine and mild weather, contrary to February expectations. The presence and service of the Yearly Meeting Evangelistic Superintendent, James A. Coney, recently returned from his native England, and of Joseph Lippincott, greatly enriched the various sessions and left us thankful for the blessings enjoyed and anticipating a fruitful future under the divine guidance of our Father.

READING MATTER DESIRED FOR RELIEF WORKERS

Recently ten books, eight of them Quaker, were contributed by their authors at the request of Emily Parker to meet a growing interest among those who have been working with the Friends in Southern Spain. The English Home Service Committee has also generously donated some ten older works on Quakerism toward this small library. More live books of biography, history, philosophy and general reading would be welcomed as mental stimulus and recreation by the devoted band of workers in Murcia.

In addition to these a few books and magazines have been sent to Maria Ecroyd, who is teaching English to the refugee boys and girls crowded into Murcia from all parts of the country. She would like many more. Friends can make a real contribution to Spanish youth by sending suitable books which are idle on their shelves, to the American Friends Service Committee Storeroom, 1515 Cherry Street, Philadelphia, marked "For Spain."

Incidentally, Maria Ecroyd has a list of young people, sixteen to eighteen years of age, who would like to correspond with young Americans in either English or Spanish. Readers who are interested should write to the Spain Committee at 20 South Twelfth Street.

CANNOT BE TRAINED FOR SUCH A PURPOSE

A statement on the British Government's Voluntary National Service Scheme has been drawn up by the Meeting for Sufferings of London Yearly Meeting, and was circulated so that it could be read at every meeting on Sunday, February 5, and brought before the attention of all members.

After reminding Friends that their religious Society has always held the belief that all men and women should give voluntary service to the community, the statement continues:

"We cannot, however, divorce the present appeal for 'National Service' from the special purpose with which the Government has associated it. It is the fear of war which has stimulated the Prime Minister and his colleagues to this extension of the idea of voluntary service. . . Mr. Chamberlain tells us, 'It is a scheme to make us ready for war.' To share, therefore, in this particular scheme is to share in the preparation for war."

Such preparation as "one of the surest bulwarks for peace" (the statement continues) "has no warrant in the teaching of God or the experience of many. We know that war is contrary to the mind of Christ. We cannot offer to be trained for this purpose."

The statement concludes that the Government's appeal is nevertheless, a challenge to greater devotion in every form of service for the community "that makes for reconcilation between man and man, class and class, nation and nation, in the sure faith that justice, understanding and goodwill are the only foundation of lasting peace."

CALIFORNIA MISSIONARY UNION IN SESSION

The Mid-Year Conference of the Woman's Missionary Union of California Yearly Meeting was held all day, February 7, in the Whittier Friends Church, as a part of the School of Methods. The president, Anna Dozier, presided. The address of welcome was given by Florence Watson, president of the Whittier Society. The devotional service was conducted by Elizabeth Binford, returned missionary from Japan.

Mahlon Harvey, Professor of French in Whittier College, told something of his experiences at the Friends Service Center in Paris. Mrs. W. E. Bowyer of Los Angeles, who spoke on "Program Building," said we should enrich our programs to attract the younger people. She displayed a great many posters and told how they could be used to add interest to a meeting.

A quartet from Whittier College sang "Alleluia" from the Christmas Oratorio by Saint-Saens. An interesting feature of the session was a skit, "Missionary News Around the Breakfast Table."

The afternoon address was given impressively by Lloyd Eller who told of his work in initiating sanitary measures in India, thus preventing cholera epidemics.

At 6 p. m. the women assembled in the dining room of the Congregational Church for a banquet, after which there was an interesting Roll Call, when each Missionary Society told of its most outstanding presentation or program.

The evening closed with a play, "Her Master's Degree," given by the East Whittier Woman's Society.

To be happy, we all need a certain tenacity and continuity of aim and view.—A. C. BENSON.

ALWAYS REMEMBER — THE BILL WILL BE PAID

Today we live in a sick world. Mentally we have lost our good judgment. While we know that we live in a world of cause and effect, that to engender hatred on a wide scale is to produce disaster and death, yet the western world (and our Oriental neighbor, recently taught by us) plunges itself deeper into that philosophy and practice of hatred, greed and fear. Twenty-five years ago insane hatred and uncontrolled greed for markets drove us to slaughter each other. Twenty years ago fear, hatred, and greed produced a treaty with the conquered, the injustices of which have not been rectified. Today we are still engaged in a campaign of hatred and greed for land and markets. We know that we can not avoid the consequences. Yet we rush on.

We are told that this is being realistic!

In contrast we have a philosophy of love, which teaches that the love of neighbor is as binding as the love of self. It directs us to share with others. It impels man to save life rather than destroy it. It teaches people to develop the highest, richest, and fullest personality, rather than to debase it.

This, we are told, is impractical! But is it? Our answer is, yes, if it remains only a philosophy. But when practiced, individually and collectively, it becomes stark realism, and every individual or group throughout the human race which actively practices that philosophy of love contributes to that realism.

While taxes, both hidden and evident, are forcibly collected to pay partially the cost of the so-called realism of hatred, greed, and fear, the cost of establishing the realism of the method of love is left to voluntary philanthropy. The less that is contributed voluntarily to establish the way of love in human relationships, the more will be exacted through taxes, depression, war, and disaster relief brought on by hate, greed, and fear. In addition we have suffering, sorrows, blighted hopes, and death. THE BILL WILL HAVE TO BE PAID. WE HAVE NO CHOICE ABOUT THAT. HUMANITY CHOOSES ONLY THE WAY. The cost of the way of hatred will inevitably be collected if the price of the way of love is not voluntarily contributed.

The Christian Church, even admitting its weaknesses, is the most potent agency of the way of love. Through the centuries, while business institutions, nations, and even civilizations have developed and fallen, the Christian Church has continued to be recognized as the outstanding proponent of equal consideration for all. But its efficiency in establishing the realism of the way of love is limited by the support and active demonstration of its highest idealism. Every member is a walking laboratory which demonstrates the reality of its philosophy. Each unit of organization, large or small, forms part of the organism which seeks to extend farther the realism of the way of love.

Do we prefer to pay our part of the bill through voluntary contributions to the way of love, or have it forcibly taken from us to pay through the way of hate, greed, and fear?

As Friends, we ask ourselves two questions. To what extent are we, individually and collectively, demonstrating the realism of love? And second, are we supporting all our units of organization (monthly meetings, quarterly meetings, yearly meetings, Five Years Meeting, and others) so that they can efficiently do their share of making the way of love a reality among all humanity?

United Benevolences

The United Benevolences are the estimated minimum necessities for the cooperative work which 70,000 Friends can do more efficiently together than separately in making realistic the way of love throughout the world. The table below shows the amounts which have been voluntarily contributed during the first ten months for each of the last two fiscal years. Only two months remain in which to receive the balance of this year's budget. Shall we contribute through this way of love of others, or wait until it is wrested from us by a system motivated by fear and hatred?

Sources	Apr. 1, 1937 to Jan. 31, 1938	Apr. 1, 1938 to Jan. 31, 1939
Baltimore	$ 2,319.85	$ 2,577.10
California	105.12	87.50
Canada	350.00	350.00
Indiana	8,406.32	9,595.99
Iowa	4,678.68	4,313.95
Kansas	542.54	594.51
Nebraska	400.59	399.41
New England	2,388.28	2,101.01
New York	2,829.54	2,495.45
North Carolina	2,424.76	2,091.98
Western	4,737.19	6,079.63
Wilmington	1,150.19	1,159.40
Oregon	111.36	233.24
Other Sources	1,663.61	1,788.53
	$32,108.03	$33,867.70

Total receipts for the last three fiscal years:

Yearly Meetings	1935-36	1936-37	1937-38
Baltimore	$3,365.97	$4,662.44	$4,034.85
California	46.43	100.98	110.12
Canada	975.00	817.32	750.00
Indiana	12,824.34	12,663.22	10,449.34
Iowa	5,740.65	5,710.60	6,163.85
Kansas	502.32	1,113.07	576.22
Nebraska	605.38	504.97	579.89
New England	2,114.00	2,669.68	3,000.00
New York	3,014.42	2,713,15	3,319.54
North Carolina	2,894.46	2,305.53	2,983.01
Western	6,453.34	6,517.36	6,720.16
Wilmington	2,119.56	1,973.04	2,303.22
Oregon	132.71	183.49	111.16
Other Sources	2,313.24	3,144.78	2,886.85
Total	$43,101.82	$45,079.63	$43,988.21
Total amount of budget	$55,000.00	$60,000.00	$65,000.00
Per cent of budget received	78%	75%	68%

QUAKER TOURIST HOMES TO BE LISTED

This coming Summer many Friends will be crossing the country to attend the Fairs in New York and San Francisco. Quakers who operate Tourist Homes will appreciate Quaker patronage. The Fellowship Council will be glad to compile a list of Quaker tourist homes if names and addresses are sent to the Council, 20 South Twelfth Street, Philadelphia, Pennsylvania.

Our United Services for 1938–39

1. To make the way of love a reality to people beyond our own local meetings, through the cooperation of all Friends. These are the "others"—"Inasmuch as ye have done it unto one of these, ye have done it unto me."	$47,851.20
2. To provide a means for closer cooperation through the service of visiting Friends in continuing the Preaching Mission among our meetings and to coordinate the function of all our activities	4,631.00
3. To meet emergencies as they may arise and to reduce the interest bearing indebtedness of the Central Office	4,267.80
4. To make possible the preparation of Christian literature and Bible School material that we may have a greater source of information of methods of work and a deeper appreciation of the value of Christian Education	4,000.00
5. To maintain a fund for our aged ministers and missionaries who have given their lives in faithful service	2,500.00
6. To make known and effective the historic peace testimony of Friends to our own young people and others	1,000.00
7. To bring effectively to Friends through public addresses and literature the devitalizing and degrading effects of the use of alcohol on private and public morals	500.00
8. To make possible a study of means by which our Friends Colleges can serve the Friends constituency more effectively	250.00
TOTAL	$65,000.00

Each of the above Friendly services towards the development of the way of love and truth will be handicapped to the extent that funds are not provided. Friends in distant lands are serving for us on a basis of mere support in order to extend for us the way of love. Shall we not stand by them? A study of the giving of the Society of Friends indicates clearly that we are far below the average of other denominations in our contribution through our meetings. May we Friends not give to the great human needs out of our abundance of love of people so as to reduce effectively the inroads of fear, greed and hate?

BY PLANE AND BY DONKEY TO RAM ALLAH

The Christmas holidays were over and the Moslem student, Hasan, had to return to his studies in the Friends School at Ram Allah. The usual means of transportation—busses, taxis, trains, etc.—were out of the question as the military had practically closed all avenues for travel except on foot or by donkey. Undaunted by difficulties, and keen to return to school, Hasan started on a bike from the shores of Galilee where he dwelt. A few miles brought him to Samakh, the southern end of the lake, where he boarded a train for Haifa at the foot of Carmel. There he was stuck but not completely stranded. High thinking led him to continue by airplane. He took off near Kishon and landed near Jaffa. There he changed into a Jewish taxi for Jerusalem.

In the Holy City he was stumped for sure so he resorted to the most dependable means of transport—a donkey. Some may think it was a come down, but he got there. He arrived at Ram Allah safely and with his usual beaming smile. A bicycle, steam, plane, automobile and a donkey—five methods of locomotion, ancient and modern, brought Hasan from Galilee to Ram Allah in quest of knowledge.

KHALIL TOTAH.

DOUBLEDAYS WELCOMED AT BERKELEY, CALIFORNIA

Berkeley, California, Friends have just welcomed our new minister, Gorman Doubleday, and his family, who have come to us from University Friends Church, Wichita, Kansas. We have been without a pastor for several months, but our attendance has kept up amazingly well. This is partly due to the speakers who have filled the pulpit and partly because our people have felt the necessity of being found in their places.

It was our privilege in January to have Willard O. and Caroline Trueblood with us for a series of services. Dr. Trueblood's theme was "The Message for Today," which, he emphasized, is for the church people; there is necessity for a re-awakening within the church if others are to be reached. He believes that Friends have a real message for the world if we will only awaken to the world's need for the spiritual and social interpretation of the Gospel, which is our heritage.

We have a fine choir and are grateful for the contribution they make to the services. Our young people are busy in their several groups, and add their part to the work of the church. How grateful we should be that our little ones as well as the older ones, are safe with us, in our Sunday Schools, rather than being taught to march, march, march, in the interest of war and hatreds!

ALEXANDER C. PURDY AT RICHMOND

Following a week-end at Earlham College as visiting preacher, Alexander C. Purdy, Professor of New Testament at Hartford Theological Seminary, led the thought of a Conference of Ministers of Indiana and Western Yearly Meetings held at the College, on February 13 and 14. The Conference was arranged by President Dennis and directed by Dr. William E. Berry, the visitors being guests of Earlham and of many homes in the community.

As a subject for his first address on Monday, Dr. Purdy spoke on "Central Christian Convictions." In the afternoon a helpful discussion took place on the basis of the address.

Stimulating addresses were also given on Tuesday morning and Tuesday evening, the concluding theme being, "The Contribution which the Christian Religion Makes to Human Conflict." Other helpful contributions to the conference were made by members of the Earlham Faculty.

Pastors of the two Yearly Meetings to the number of about sixty-five were in attendance and all seemed enthusiastic over the inspiration and help which they had received. A fine spirit of fellowship prevailed.

Our Frontier in France!

Some Winter Notes from Paris

FRIENDS in America will be interested to learn that for the first time the France Yearly Meeting is able to announce that regular meetings for worship are being held at four different places in France. There is, first of all, of course, the Paris group, which has been meeting twice a week regularly for a long period. In addition, meetings are now being held once a month at Lyons, Marseilles and Le Havre.

The group at Lyons is at present made up only of close sympathizers with Friends, under the leadership of two most able sympathizers, André and Renée Lebel. André Lebel is a business man in Lyons, and his wife a leader in social service and educational movements in the city.

At Marseilles there are Roger and Jeanne Bichon with their two children, as well as Henri and Magdeleine Madras. Roger Bichon is a retired government official. Henri Madras is an artisan who has done most of his work in wood. His wife before her marriage was Magdeleine Lévy, one of the French delegates to the World Conference, and well known to many Friends for having devoted her legal training toward helping juvenile delinquents.

We have at present only two actual members at Le Havre, although there is growing up there also a group of persons interested in Quakerism. Marius Grout is a professor of Literature at the High School in Le Havre and is interested in writing. Jacqueline Cook, the other member, is a piano professor. The meetings at Le Havre, Lyons and Marseilles have been scheduled on different Sundays of the month in order to facilitate inter-visitation.

We should like to draw the attention of the readers of THE AMERICAN FRIEND to the publication at Paris in December of a history of Quakerism in France by Henry van Etten. The book; whose title is "Chronique de la vie Quaker francaise de 1750-1938," is a very attractively printed one of over three hundred pages with a large number of illustrations. It takes its place along with William Hubben's history of the Quaker movement in Germany as one of the foundation pieces of documentation on Quakerism in those non-Anglo-Saxon countries where the movement is now taking hold in a permanent way.

The history of Quakerism in France begins in the south about the middle of the 18th century near Nîmes, in a region which at several important periods of French history contributed perhaps the leading share of martyrs to the cause of religious freedom. Fierce opposition both on religious grounds and because of refusal to take part in military service, led, however, to large scale emigration, and by the time the Great War came, the group was practically extinct. It has been since the World War, and more particularly even within the last five or ten years, that the movement has begun to take on a really permanent character. We feel sure that any Friends for whom the French language is not a barrier will be most interested to learn the details of the movement in France. It has many interesting connections with important names in American and English Quaker history, but has developed certain qualities of its own, which are of peculiar interest because of their potential contribution to the movement as a whole.

Friends in Paris this winter have organized a Quaker Study Circle which has met once a month to consider the question: "The Place of Quakerism in the Mystic Tradition." Meetings are being held alternately at the Paris Center, 12 rue Guy-de-la-Brosse, and the Hotel Britannique, 20 avenue Victoria. It has been of great interest to consider to what extent the mystic experience is a fundamental one, common to all movements of a mystical nature and finding expression in the lives of the saints of all times and traditions, and on the other hand to what extent Quakerism can bring a slightly different interpretation and expression to this universal experience.

The group, consisting of fifteen to twenty persons, has so far met three times under the leadership of Helen and Allen Hole. On interesting development of the Cercle has been the concern to translate into French at least a part of the Journal of John Woolman, of whose work at present there is no French edition; the project, as yet only in its initial stages, has been entrusted to a committee for investigation. This committee, consisting of Margeurite Czarnecki, Elizabeth Finlayson, Joseph Kreutz and Allen and Helen Hole, plans to bring a concrete proposition to the next meeting of the Cercle.

The effort of the Service Committee, in combination with the American Red Cross, the International Commission, the Friends Service Council and other organizations, to bring relief to the children of Spain, has had its reverberations in Paris as well as elsewhere. Seventy-five hundred tons of flour, six hundred tons of coffee, as well as a certain amount of soap, clothing, milk, etc., have gone through France from Le Havre and Bordeaux on to Spain. Arrangements for the overseeing of these shipments have until recently been made by Allen D. Hole at the Paris Center, but with the arrival of Howard E. Kershner, newly appointed food administrator, from America, a new office has been set up to deal with these increasingly complex and perplexing questions, as well as with the problems of centralizing the efforts of governments and organizations alike.

As noted above, Howard E. Kershner of Montclair, New Jersey, has taken up residence in Paris as the center of his activities as administrator of relief in Spain. He is accompanied by his wife, Gertrude, and his eleven-year-old daughter, Mary Linaford. The former is collaborating with her husband in the Spanish relief work, and the latter is studying music under the direction of the French pianist, Alfred Cortot.

GREETINGS EXTENDED TO THE CHAPMANS

Green Plain Meeting Friends, Selma, Ohio, are rejoicing at the way in which Friendly interest in the community is being revived under the leadership of Everett and Marie Chapman who came from Collins, New York, the first of the year. In token of the hearty welcome accorded them, more than one hundred Friends and others of the Selma community gathered on the afternoon of February 5 at the home of Louis and Anna McDorman at a tea given in honor of the Chapmans. Music was in charge of Mrs. D. H. Markle of the Department of Music at near-by Cedarville College, and consisted of appropriate vocal solos and selections by a quartet from the College. Mrs. Markle sang beautifully accompanied by her husband, Rev. D. H. Markle of the Cedarville and Selma M. E. Church. Everett Chapman rendered two selections and his cultured tenor voice was an inspiration to all present.

Among those attending were Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, and Fred E. Smith, pastor at West Milton, Ohio, and Chairman of the Yearly Meeting's Executive Committee.

Arrangements for the occasion were in charge of Anna McDorman and it was gratifying to observe the spirit of cooperation existing among the Selma people of all faiths who were present to welcome the Chapmans to their midst.

Any man's rank in the kingdom of heaven is determined by his humility.

QUAKERDOM · AT · LARGE

We continue to hear of additional Friends who were successful in the November elections. Louis T. Hill of Whittier, California, informs us that Gerald Kepple, a member of Whittier Meeting, was elected as an assemblyman in the lower house of the State Legislature. As a matter of fact it constituted a re-election and by a greatly increased majority.

* * * *

In the editorial travelogue which appeared in our last issue we referred to Eleanor Slater, or tried to do so, as roguish, but a meticulous reader embarrassed us by pointing out that two letters were unfortunately transposed. "I hope it is a misprint," she wrote. "I rather dislike to think of an A. F. S. C. worker as being 'rougish.' It is too cosmetical." Was *our* face red—almost "rougish" in fact!

* * * *

Friends will be interested to know that A. J. Weaver of Roseville, California, who contributed the leading article in our January 19 issue, "Ancient Ritual in the Modern Church," is credited with having made recently a real contribution to California horticulture. He is the originator of Weaver's Superb Pyracanthas which is attracting much favorable attention. The California Nursery Company is prepared to feature it at the Company's Golden Gate Fair Exhibit.

* * * *

A. Ward Applegate, pastor of the Wilmington, Ohio, Meeting has been awarded a travel fellowship for this year under the auspices of the American Friends Service Committee. The fellowship provides that he spend a month in the Geneva Center and visit as many other Friends Centers on the Continent as may be convenient and that he attend the week of committee meetings of London Yearly Meeting. Ward Applegate plans to sail about June 12, expecting to be abroad approximately two months.

* * * *

Rarely has the Society of Friends been paid a finer and more discerning tribute than that given by Dorothy Thompson in her radio broadcast on the evening of February 20. In an impressive way she stated the peace testimony of Friends, and interpreted our humanitarian and relief work, of which she spoke quite definitely, as a fundamental expression of that testimony. Referring to the recent deputation of the three American Friends to Germany, she said it was the recognition by the government of this consistency of conviction on the part of the Quakers that enabled the deputation to get concessions from the Secret Police not accorded to others. Such a generous statement as that made by this much-followed commentator puts us all under increased obligation to live up to what is expected of us during these days of difficult problems of human need.

* * * *

President Willim C. Dennis has been appointed by President Roosevelt as the American representative on the International Commission of five, set up under a treaty of 1914, for the advancement of peace between the United States and Paraguay. According to the treaty, any dispute between the countries not settled by diplomacy is to be brought before the Commission for investigation and report. One year's time is allowed for the investigation, and at the end of that time a report is presented to the respective governments. War is not to be declared or hostilities begun during that year.

* * * *

What fuss and furor a properly concerned Friend may easily stir up! A release just received from Religious News Service says that a number of prominent planters and large scale cotton farmers in Mississippi and Arkansas recently addressed a joint appeal to southern clergymen and churches, "not to make their tenants and sharecroppers class conscious." "It was issued," says the release, "as a direct outgrowth of the recent visit of Dr. Jesse Holmes, prominent Quaker, and former professor of philosophy at Swarthmore College. Jesse Holmes said that he was consistently distressed by the fear of his southern friends that he would be beaten and driven from the area because of his professed interest in the problems extant there, although his mission was innocent. The release further stated that "the American Friends Service Committee has dispatched two 'unofficial observers' to see if the situation justifies establishment by Quakers of a sharecropper aid project."

NEWS OF OUR MEETINGS

Wilmington, Ohio, Friends have been stimulated by recent visits in short succession by Homer L. Morris and Albert Martin, both being present under the auspices of the American Friends Service Committee and speaking to various phases of the developing refugee work. Albert Martin also spoke at Waynesville Quarterly Meeting on February 19.

* * * *

Arthur W. Hammond, pastor at West Elkton, Ohio, conducted a stimulating ten-day series of meetings beginning January 26 at Salem Meeting near Liberty, Indiana, of which E. L. Portis is pastor. Naomi Branson, also of West Elkton, conducted the singing during the meetings. Encouraging interest was shown throughout. One evening was given over especially to the young people and the meetinghouse was well filled. There have been three accessions to the meeting as a result of the service and there will probably be others.

* * * *

William Eves III, Chairman of the Foreign Section of the American Friends Service Committee, addressed Nine Partners Quarterly Meeting held at Poughkeepsie, New York, on February 11, presenting particularly a very illuminating picture of the work Friends are now doing in Spain and Germany. At the meeting on Ministry and Oversight serious consideration was given to the question of the responsibility which Elders and Overseers should exercise for the meeting for worship.

* * * *

From March 1 to April 5 inclusive, Philadelphia Friends are conducting a series of Wednesday noon-hour addresses at the Friends Meetinghouse at 20 South Twelfth Street. Following the initial address by Clarence E. Pickett, "Nourishing the Life of the Spirit in a World of Force," succeeding addresses are announced as follows: March 8, "Is the Universe Friendly?" — Lester C. Haworth, General Secretary, Philadelphia Y. M. C. A.; March 15, "The Mystical Approach to God" — Rufus M. Jones; March 22, "The Practice of the Presence of God" — President W. W. Comfort, Haverford College; March 29, "Why I am a Quaker"—Augustus T. Murray, Stanford University; April 5, "The Idea of Mercy"—Anna Cox Brinton, Pendle Hill School.

* * * *

The February session of Western Quarterly Meeting was held at Cane Creek, the oldest existing meeting in North Carolina, it having been established in 1751. Several Friends gave timely messages during the sessions. Murray C. Johnson spoke on what it means to be a Quaker. Brushing aside non-essentials and certain peculiarities, he stressed the basic principles of faith in God as our loving heavenly Father whom we may approach directly, and faith in his son, Jesus Christ, as one who can speak to our condition. Fellowship with others in this faith compels us to go forward in the spirit of love to serve all mankind. Others who contributed helpfully to the thought of the meeting were Cora Lee Norman Gardner, Virgil D. Pike and J. Waldo Woody. Following a bountiful dinner and an hour of fellowship, the meeting convened in the afternoon to hear re-

ports of various activities being carried on in their respective meeting and communities. The Quarterly Meeting was very appreciative of the presence of Cora Gardner, a minister from Southern Quarter, and Nathan D. Andrews of New Garden Quarter, Chairman of the Evangelistic and Church Extension Committee of the Yearly Meeting.

EDWARD GRUBB—QUAKER THEOLOGIAN

By Hubert W. Peet,
Editor, *The Friend*, London

The broad outlook and renewed life in the Society of Friends in England during the past generation have been very largely due to two men, the late Wilhelm Rowntree and Edward Grubb. The former passed away in 1905, and the death of the latter occurred at Letchworth, on January 23.

Edward Grubb was born at Sudbury, Suffolk, in 1854, the youngest son of Jonathan Grubb, a well known Quaker minister, and Elizabeth Grubb. His grandmother, Sarah Grubb, had been a still more noted Quaker preacher, who, while still in her 'teens, used to speak in markets and fairs, though often stopped by local magistrates.

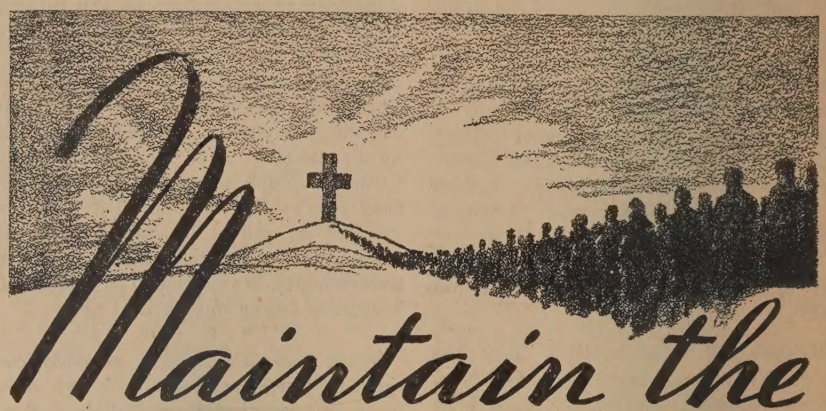
After being educated at Sidcot and Bootham School, York, and training as a teacher at the Flounders Institute, Ackworth, Edward Grubb was on the staff of Bootham from 1872 to 1875. For the three subsequent years he was tutor at Westbury-on-Trym, Bristol, to the large family of Thomas Pease. In 1877 he married Emma Maria Horsnaill.

Before becoming a visiting master at the Mount School, York, and other schools, in 1880, he took his M.A. degree in Philosophy at London University. His studies made him dissatisfied with the type of narrowly evangelical Quakerism in which he had been brought up, and for some years he suffered a great loneliness in the Society, though he retained his Christian allegiance through help derived from Whittier's religious poetry and through practical work in the Adult Schools.

It was not until the end of the 'eighties that he began to take an active part in the central work of the Society of Friends, but his association with J. W. Rowntree led him not only back to a full acceptance of Christianity, but also to becoming the leading writer and lecturer in the Society on its spiritual message and meaning as interpreted in modern thought. He became secretary of the "Summer School" movement for promoting Biblical and religious study in the Society, out of which has grown the Woodbrooke Settlement, Birmingham, and other institutions. It was in 1899 that his first book, "First Lessons on the Hebrew Prophets," was published.

After a lecturing tour in America, Edward Grubb became in 1901 editor and proprietor of *The British Friend*, a periodical which, until its suspension in 1913, exerted a considerable influence. At the same time he was appointed Secretary of the Howard Association (Now the Howard League for Penal Reform).

From 1905 onward, Edward Grubb devoted his whole time to work for the Society of Friends, whose annual Swarthmore Lecture he delivered in 1914, his subject being, "The Historic and Inward Christ." During the Great War, the pacifist convictions that he had long held were deepened, and he became one of the group of elder Quakers who wholeheartedly supported the younger members of their own Society and those outside when they felt compelled to oppose conscription. He became Treasurer of the No Conscription Fellowship, and with other members of the Committee of that body, Edward Grubb was fined £100 or



Maintain the
SPIRITUAL TIDE

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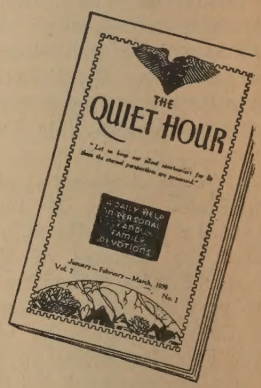

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two months' imprisonment for a leaflet advocating the repeal of the Military Service acts. It was only the urgent pleadings of his friends, owing to his age and state of health, which induced him to allow the fine to be paid, for his own desire was to go to prison with the younger men. In 1919 he visited the camps of the Friends War Victims workers in France, and late that year he paid his fourth visit to America in preparation for the All Friends Conference held in London in the Summer of 1920.

Among Edward Grubb's books are: "Authority and the Light Within" (later rewritten as "Authority in Religion"); "What is Quakerism?"; "The Bible, Its Nature and Inspiration"; "The Meaning of the Cross"; "Quaker Thought and History"; "The Nature of Christianity—Vol. I, Christianity as Life; Vol. II, Christianity as Truth."

Quakerism has produced few theologians, but among those few must be counted Edward Grubb. His power both within the Society of Friends and also among a far wider circle was due to the fact that he had himself passed through a time of darkness and agnosticism. He was therefore able to write with the authority of personal experience. The broader religious and social outlook which is increasingly accepted today throughout all the churches, owes much to men like Edward Grubb, who had won through to Light again after doubt and travail.

ARTHUR BENTON CHILSON

Son of W. Harry and Frances A. Chilson, Arthur B. Chilson was born near Marshalltown, Iowa, June 16, 1872, and died January 14, 1939, after an illness of three weeks. His departure took place at the Friends Africa Gospel Mission, Kivimba—near Kitega—Urundi, Congo Belge, Africa.

Arthur B. Chilson lived a full life. He was wonderfully converted when a lad of seventeen and united with Friends. A few years later, he received the baptism with the Holy Spirit. Even before Friends recognized his gift in the ministry, and while in business, he was faithful in Christian work, helping wherever there was opportunity, and witnessing to the power of God to save, sanctify and keep. His ministry was unique because of the emphasis he laid on the personality, power and presence of the Holy Spirit, and the need of every Christian to receive its baptism. During all of his evangelistic and pastoral work, in which he engaged before going to Africa, and during all furloughs in the home land, his ministry was blessed and owned of God.

In 1902 he, with Edgar T. Hole and Willis R. Hotchkiss, came to Africa and opened the Friends Africa Industrial Mission, near Kisumu, British East Africa (Kenya Colony). In 1906, while in America on his first furlough, he was united in marriage to Edna A. Hill who came with him to Africa in 1907. To them were born two daughters, Esther Anna and Rachel Edna.

In 1928, after leaving the Mission field of the American Friends Board of Missions, where he had labored so faithfully since 1902, Arthur Chilson engaged in deputation and evangelistic work throughout America. In 1929, he accepted the call of Kansas Yearly Meeting to become their General Superintendent and labored in that capacity until the Yearly Meeting of October, 1933.

Kansas Yearly Meeting, desiring to open up a work somewhere in Africa, had asked Arthur Chilson to do this for them and commissioned him and his wife, Edna, and daughter, Rachel, to come to Africa and find an untouched field. He undertook this tremendous task and, under the guidance and blessing of the Lord, the work at Kivimba, in Congo Belge, was opened in the early part of 1934, where the power of God has been manifested in a remarkable way.

More—much more—could be written about Arthur Chilson but he would not wish it so. He desired, more than anything else, the smile of approval of his Heavenly Father and the consciousness that he pleased Him.

Surviving him are his wife, Edna H., and two daughters, Esther C. Choate and Rachel E. Chilson; his son-in-law, Ralph E. Choate, and little grandson, Larry Chilson Choate—all of whom were in service with him in Africa; also three sisters, Cora C. Fannon of Pasadena, California, Eva C. Cook, of Denver, Colorado, and Mabel C. Menzell, of Long Beach, California, besides nieces and other loved ones.—E. H. C.

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BIRTHS

RAIFORD—At Ivor, Virginia, January 26, 1939, to W. Burnley and Pauline Terrell Raiford, a son, Daniel Burnley.

DEATHS

FRAZIER—At, Gate, Oklahoma, February 5, 1939, Clara Melinda Frazier, aged seventy-one years. The daughter of Milton and Eleanor Woodward, she was born near Plainfield, Indiana, and when a child moved with her parents to Leavenworth County, Kansas, where she grew to womanhood. She was a birthright Friend, and converted early in life, has lived as a consistent Christian. In 1896 she was married to Orla Frazier. Surviving are her husband, three sons, two daughters and one brother, Charles Woodward of Tonganoxie, Kansas. Services were conducted at the Gate Friends Church by Rosetta Arnett, assisted by Ross Smith and Charles O. Whitely.

JENKINS—At East Vassalboro, Maine, December 25, 1938, Abbie Tilton Jenkins, aged eighty-nine years She was born at Grays, Maine, and was a birthright member of Unity Monthly Meeting. After her marriage in 1868 to Albert Jenkins, she became a member of East Vassalboro Meeting, Vassalboro Monthly Meeting. Elizabeth J. Towle was the only child, but many young people were kindly received into the Jenkins family and given Christian training and education. An Elder, she was active in numerous religious activities and her encouragement and wise counsel inspired many to Christian living. She had a gift for public prayer. For several years she was an active W. C. T. U. worker and was deeply interested in other movements for public welfare. Her daughter survives.

MOORE—At the home of his daughter, Frances Moore Herring, in Wilson, North Carolina, December 2, 1938, John Saunders Moore, aged ninety years. A birthright Friend, he had been a recorded minister since 1882, served Woodland Meeting as part-time pastor; New Hope Meeting as visiting minister; and organized

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JAMES F. WALKER, *Principal,* Westtown School, Westtown, Pennsylvania

Rhodes Meeting forty-seven years ago and served as pastor until his death. He was active in many phases of church work and will be greatly missed by his large circle of friends. Surviving are four children: Minnie Southerland of Mt. Olive, North Carolina; Laura Edgerton of Rocky Mountain, North Carolina; Hugh W. Moore of the American Friends Service Committee, Philadelphia; and Frances Moore Herring; also, by one brother, Professor Jesse H. Moore of Lincoln Memorial University, Harrogate, Tennessee. Services were conducted by Bascom G. Rollins and Murray C. Johnson.

POST—At Stanfordville, New York, February 12, 1939, Isaac Rushmore Post, aged eighty-two years. He was born at Quaker Hill, New York, the son of Robert and Betsy Haviland Post. After his marriage to Mary Lydia Arnold more than fifty-three years ago he moved to Stanfordville where he engaged in farming until failing health forced his retirement. He was a member of the Clinton Corners Meeting, an Elder, and ever faithful to the meeting and its work. He was quiet and unassuming, yet the meeting always found him ready to give wise counsel. Two great causes, Missions and Temperance, have lost a loyal advocate and a staunch supporter. Funeral services were conducted by his pastor, Norval E. Webb, assisted by William J. Reagan, Principal of Oakwood School. Burial was in the Upton Lake Cemetery. Surviving are his wife, a daughter Amy Post, librarian at Haverford College, two sons, Lewis of Stanfordville, and Arnold, Professor of Greek at Haverford College, and six grandchildren.

THOMAS—At West Milton, Ohio, December 22, 1938, Ella Shores Thomas, aged seventy-four years. At an early age she became a member of the Society of Friends and throughout her life maintained an active interest in the church and its work. During the past thirty-five years she was a devoted member of Center Monthly Meeting, (Indiana Yearly Meeting). Surviving are one son, one daughter and her mother, ninety-one years of age.

YOUNT—At West Milton, Ohio, January 9, 1939, Harvey Yount, aged seventy-five years. Shortly after his marriage in 1887 to Emma Thomas, he became a member of Center Friends Church, West Branch Quarterly Meeting, where he occupied many responsible positions, being a member of the Pastoral Board at the time of his death. Surviving are two sons and two daughters.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4485 Decatur St., Telephone Gallup 8577 R.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MIAMI, FLORIDA

Friends Meeting at 11 a. m. on First Days. 15th floor of Dade County Security Building, 1st Ave. N. E. near 1st Street. Friends from every section and others interested cordially invited. Mrs. Ellen Dawson, 312 E. 6th St., Hialeah, Florida, Clerk.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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